

Incwadi kaDaniyeli - Inombolo Eyikhulu Namashumi Amane Nesithupha

*Ukuqqa Izintambo Zesiprofetho: UMongameli Wokugcina, Ubushiqela,
noMthetho WeSonto Oseduze Ukufika*

Jeff Pippenger
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Sisesimeni sokuhlonza isimo sesiprofetho esikhona lapho umongameli wokugcina wase-United States enikwa amandla njengombusi ongenamkhawulo emlandweni oholela emthethweni weSonto osuzofika maduze. Akukho okwenzekayo kungabi nasimo okwenziwa kuso, futhi izakhamuzi zesilo somhlaba zihlukaniseke cishe ngokulinganayo ekuhloleni kwazo uTrump. Labo abazwelana nombono wakhe bangabona kalula ukuthi kungani kudingeka ahlanze ixhaphozi, nokuthi kungani cishe kungenakwenzeka ukuba lokho kwenzeke ngaphandle kokuba uTrump athathe indima yombusi ongundlovukayiphikiswa. Ababusi abangundlovukayiphikiswa abanamandla kakhulu yilabo abanengxenyane enkulu yabantu esekela umsebenzi lowo umbusi azama ukuwenza. Ngaphambi kokuphakama kukaHitler embusweni kwakudingeka inqola yesandla egcwele imali ukuze kuthengwe isinkwa esisodwa.

UHitler wakuguqula lokho, futhi nakuba amaJalimane engafisi ukuvuma okuningi kwalowo mlendo, uHitler wayesekelwa kakhulu emsebenzini wakhe. Izindaba ezibhekene ne-United States, kanye nomhlaba wonke, ziveza umehluko phakathi kwezakhamuzi, futhi imigqa manje isiyadwetshwa. Isikhathi esisukela eMpini Yenkululeko kuze kube ngu-1798 simelela inkathi yokulungiselela ehambisana nesikhathi sokubekwa uphawu sabayizinkulungwane eziyikhulu namashumi amane nane. I-Patriot Act yaba uphawu lokuqala kokuphindwa ngokomoya kweMpi Yenkululeko. UJesus njalo ubonakalisa ukuphela ngesiqalo, futhi isilo somhlaba saqala ngeMpi Yenkululeko, ngakho siyophela ngayo. Eyokuqala yayingokoqobo, eyokugcina ingeyokomoya.

Impi Yombango yase-United States yayiyimpi yangempela futhi izophindwa ezinsukwini zokugcina. Yaphawula ukufika kukamongameli wokuqala weQembu lamaRiphabhulikhi, omela ngomfanekiso umongameli wokugcina walelo Qembu lamaRiphabhulikhi. Iqembu lamaRiphabhulikhi lavela njengoqembu oluphikisana nobugqila, ukuze limelane neqembu lamaDemokhrasi elase lisekela ubugqila isikhathi eside. Leyo mpikiswano yezepolitiki yazala iMpi Yombango, kanye nobumongameli bukaLincoln. Ngakho-ke akunakwenzeka ukuhlukanisa umongameli wokuqala weQembu lamaRiphabhulikhi neMpi Yombango, ngakho nomongameli wokugcina weQembu lamaRiphabhulikhi uyokwamukela isingeniso esiseduze ngokushesha seMpi Yombango. UJesus wasebenzisa umhlaba wemvelo ukuveza umhlaba womoya. Iqembu likadrako, linoyise walo onguyise wamanga, futhi uphawu oluvelele lweqembu lamaDemokhrasi ngamanga. Isibonelo esijwayelekile saleli qhinga yisimangalo sabo sokuthi bayiqembu elinozwelo kwabancane.

Xwayani ngabaprofethi bamanga, abeza kini begqoke izembatho zezimvu, kodwa ngaphakathi bayizimpisi ezihahayo. Niyakubazi ngezithelo zabo. Ngabe abantu bakha amagilebhisi emeveni, noma amakhiwane emakhakhasini? Kanjalo-ke yonke imithi emihle ithela izithelo ezinhle; kodwa imithi ebolileyo ithela izithelo ezimbi. Umuthi omuhle ungebe wathela izithelo ezimbi, nomuthi obolileyo ungebe wathela izithelo ezinhle. Yonke imithi engatheli izithelo ezinhle iyagawulwa, iphonswe emlilweni. Ngakho-ke niyakubazi ngezithelo zabo. NgokukaMathewu 7:15–20.

Izimpende zomuthi zinquma isithelo oyosithela, futhi izimpende zeqembu leDemocratic ziyisikhundla salo esisekela ubugqila. Izimpende zeqembu leRepublican ziyisikhundla salo esiphikisa ubugqila.

Ulungile wena, Jehova, lapho ngikhalaza kuwe; nokho ake ngikhulume nawe ngezahlulelo zakho: Kungani indlela yababi iphumelela na? kungani bonke abenza ngokukhohlisa okukhulu bechuma na? Wena ubatshalile, yebo, sebenezimpende; bayakhula, yebo, bathela izithelo; useduze emlonyeni wabo, kodwa ukude nezinsu zabo. Jeremiya 12:1, 2.

Impi Yombango ezayo ibekwa esimweni “samadoda emali,” njengoba uDade White ewabiza kanjalo, alawula imakethe ukuze avune ingcebo yezizwe, kuyilapho ecindezela abampofu.

“ENdiya, eChina, eRussia, nasemizini yaseMelika, izinkulungwane zamadoda nabesifazane zibulawa yindlala. Amadoda anemali, ngenxa yokuthi enamandla, alawula imakethe. Athenga ngamanani aphantsi konke angakuthola, bese ethengisa ngamanani anyuswe kakhulu. Lokhu kusho indlela ezigabeni ezimpofu, futhi kuyoholela empini yombango.” Manuscript Releases, umqulu 5, 305.

Impi Yombango yomlando kaLincoln yayiyinto eyenzeka ngokoqobo futhi yayibhekene nobugqila bangokoqobo. Abomhlaba wonke abagqugquzelwa ngudrako bakha iMpi Yombango ezinsukwini zokugcina esekelwe emizamweni yabo yokuqeda isigaba esiphakathi, kushiyeke kuphela izikhulu ezicebe ngokwedlulele, nezinceku ezimpofu ngokwedlulele. Yisigaba esiphakathi esigcina inkululeko yezenhlalo, yezomnotho neyezenkolo, futhi lapho sisuswa akusekho sivimbelo ekusetshenzisweni kobukhosi bama-feudal. Impumelelo enkulu yeNguquko yaseFrance kwakuwukuba yaqeda uhlelo lobukhosi bama-feudal, okuyilo manje abomhlaba wonke abafuna ukulubuyisela, ngokususa isigaba esiphakathi. Uhlelo lwabomhlaba wonke lusekelwe kakhulu ekugcwaliseni isigaba esiphakathi ngabokufika abangekho emthethweni, okwehlisa ukukhiqiza komnotho, kwehlise amaholo futhi kwandise uhlelo lukahulumeni lwenhlalakahle.

Ngaphambi kokugqashuka kweMpi Yezwe Yesibili, ngesikhathi soKuwohloka Okukhulu Komnotho, uBaba uCharles Coughlin, umpristi wamaRoma Katolika, waduma kakhulu ngezinhlelo zakhe zomsakazo, ezafinyelela ezigidini zabalaleli ezweni lonke. Izinhlelo zakhe zomsakazo zazilingana ngomthelela nalowo kaRush Limbaugh ezikhathini ezisanda kudlula. UCoughlin wasebenzisa inkundla yakhe yomsakazo ukuxoxa ngezihloko eziningi ezahlukene, kuhlenganisa ezombusazwe, ezomnotho, nezindaba zenhlalo. Ekuqaleni wayesekela uMongameli uFranklin D. Roosevelt kanye noHlelo lwakhe Olusha. Izinhlelo zomsakazo zikaCoughlin, ezazivame ukuba zivuse ulaka futhi ziphikisane kakhulu, zamenza umuntu owahlukanisa imibono

kwezombusazwe zaseMelika. Nakuba ayenenqwaba yabalandeli abazinikele, wabhekana nokugxekwa nokulahlwa emikhakheni ehlukehlukehene ngenxa yemibono yakhe eyeqisayo.

Imibono yokuqala kaCoughlin yezombusazwe, yezomnotho, neyehlalo yamukelwa nguFranklin Roosevelt, yaba isibonelo sakhe senqubomgomo ze-New Deal, ezangenisa isiqalekiso sohlelo lwe-Social Security olwalulokhu lukhula, kanye nohlelo lwenhlalakahle e-United States. Izinqubomgomo zakhe ze-New Deal zaba uphawu lwefa lakhe, futhi zaba yingxenywe yesimo sesiprofetho esaholela eMpini Yezwe Yesibili, nesalandela emva kwayo. “Niyobazi ngezithelo zabo.” Ngenxa yokusetshenziswa kwezinqubomgomo zikaRoosevelt ze-New Deal, ukuwohloka okukhulu komnotho kwaqhubeka isikhathi eside kakhulu e-United States kunanoma yiliphi elinye izwe emhlabeni.

URoosevelt wayenguDemocrat, ngakho-ke wayengowomhlaba wonke ophefumulelwe yidrako. Izinqubomgomo ze-New Deal azethula zazingengxenywe yohlelo lwesikhathi eside lokukhiqiza isakhamuzi esakhiwe ngabacebe ngokwedlulele nabampofu ngokwedlulele. Ubugqila bangokoqobo beMpi Yombango bumele ubugqila bokomoya nobomnotho manje obusheshayo ngokwesivinini esikhulu kakhulu, njengoba abathengisi abangongxiwankulu bomhlaba wonke baseBabiloni lesimanje bexhasa ngezimali ukufuduka okungekho emthethweni okusabalele, okuhlelelwe ukuletha i-New Deal kaRoosevelt ekuqondeni kwabo ukuphelela. Umongameli wokugcina, oyobhekana neMpi Yezwe Yesithathu, uyobhekana futhi nenhlekelele yohlelo lokuncika kwezenhlalo olwasungulwa ngumongameli ngesikhathi seMpi Yezwe Yesibili. Ugqozi luyaliqokomisa leli qiniso, futhi luphinde luveze ukuthi abaholi bezinsuku zokugcina abayokwazi ukuthi bangayisingatha kanjani le nkinga.

“Ababangi, ngisho naphakathi kwabafundisi nabaphathi bezwe, abaqondi izimbangela ezisekelisa isimo somphakathi samanje. Labo ababambe izintambo zombuso abakwazi ukuxazulula inkinga yokonakala kokuziphatha, ubumpofu, ukuswela, kanye nokwanda kobugebengu. Balwela ngeze ukubeka imisebenzi yezamabhizinisi esisekelweni esiqine kakhulu. Ukuba abantu bebenganaka kakhulu imfundiso yezwi likaNkulunkulu, bebeyothola isixazululo sezinkinga ezibadidayo.”

“ImiBhalo ichaza isimo sezwe ngaphambi nje kokubuya kwesibili kukaKristu. Ngabantu abathi ngokuphanga nangokucindezela baqongelele ingcebo enkulu, kulotshiwe ukuthi: ‘Niqongelele umcebo ezinsukwini zokugcina. Bhekani, inkokhelo yabasebenzi abavune amasimu enu, eniyigodlile ngenkohliso, iyakhala; nokukhala kwabavuni sekufinyelele ezindlebeni zeNkosi yeMikhosi. Niphile ngokuzitika emhlabeni, naphila ngokuxegiselwa; nikhuluphalisile izinhliziyu zenu njengosuku lokuhlathshwa. Nilahle umlandu futhi nabulala olungileyo; akamelani nani.’ Jakobe 5:3–6.” Testimonies, volume 9, 13.

Umongameli wokugcina “uyobamba izintambo zombuso,” kodwa ngeke akwazi “ukuxazulula inkinga yokonakala kokuziphatha, ubumpofu, ubudlakela bokuncika osizweni, nobugebengu obandayo.” Futhi ngeke akwazi “ukubeka ukusebenza kwezohwebo esisekelweni esiqine ngokwengeziwe.” Zonke lezi zinkinga zihlotshani swa nababhange nabathengisi abangamabhiliyoni bezinsuku zokugcina. “Ubudlakela bokuncika osizweni,” busetshenziselwa ukuchaza isimo salabo abathembele osizweni lwabampofu noma enhlalakahleni olunikezwa

ohulumeni bendawo noma izinhlango zosizo. Emiphakathini eminingi, ubudlakela bokuncika osizweni babuhlotshani swa nehlazo lomphakathi futhi ngokuvamile babuho lela ekubekweni eceleni nasekubandlululweni kwalabo ababhekene nobumpofu. Uhlelo emlandweni waseMelika oluye lwakhiqiza “ubudlakela bokuncika osizweni,” yilolo hlelo okuthiwa lwaklanyelwa ukusiza labo ababambeke ebumpofini ukuba baziphakamise. Esikhundleni salokho, lwakhiqiza uhlelo lwenhlalakahle kahulumeni lokubamba labo bampofu ebugqilini bezomnotho.

Ngokushesha emva kweMpi Yezwe Yesibili, iNhlango Yezizwe yaqala ukusebenza. Lokhu kwanikeza ufakazi wesibili ovela ezimpini zomhlaba ezimbili zokuqala wokuthi umbuso wesikhombisa (iNhlango Yezizwe) uyobekwa esihlalweni sobukhosi somhlaba. Impi yezwe yokuqala yaveza indima yohlelo lwamabhangwe omhlaba wonke olwemukelwa emlandweni wempi yezwe yokuqala, kanye nezinhloso zalabo babhangwe bomhlaba nabathengisi zokubuyela ohlelweni lwezifundo, njengoba lwavezwa empini yezwe yesibili. Yonke le miklamo—uhulumeni womhlaba munye, uhlelo lomnotho lapho abanothe ngokwedlulele bebusa abampofu ngokwedlulele, kanye nohlelo lwezizimali lomhlaba munye oluyovumela kuphela lowo olubona emfanele ukuba abambe iqhaza kulo—yavela kudrako, olwa nempi nomongameli wesishiyagalombili, ongowabayisikhombisa.

Umqondo omelwe yilezi zici uveza ngokusobala umongameli ozokuzizwa ephoqelekile ukuba abe ngowobushiqela endleleni yakhe yokuxazulula izinkinga. Simane sikhomba isimo sesiprofetho iZwi likaNkulunkulu eliveze ukuthi siyokwambulwa phakathi nomlando womongameli wokugcina wesilo sasemhlabeni. Esihlokweni esedlule sabhekisa endimeni etholakala ku-The Great Controversy lapho eveza khona ukuthi “ukuchuma kwesikhashana” kuyosuswa ngaphambi komthetho weSonto. Leyo ndima iveza izici eziningi zesiprofetho sezinsuku zokugcina, futhi amaphuzu awakhuluma ngawo athola ukugwaliseka kwawo esikhathini sokuvivinywa komfanekiso wesilo kokubili e-United States bese kuthi kamuva emhlabeni. Uveza izindaba ezimbili uSathane azisebenzisayo ukubamba umhlaba, okuwukukhonza imimoya nobungcwele beSonto. Ngenkathi ebhekisa ezimangalisweni zokuphilisa uSathane ayozisebenzisa, uphinde aveze olunye udaba lwesiprofetho lwesikhathi sethu.

“Ngalezi ziphambeko ezimbili ezinkulu, ukungafi komphefumulo nobungcwele beSonto, uSathane uyoletha abantu ngaphansi kokukhohliswa kwakhe. Ngenkathi okokuqala kubeka isisekelo semimoya, okwesibili kwakha isibopho sokuvumelana neRoma. AmaProthestani ase-United States ayoba ngabokuqala ekweluleni izandla zawo ngaphesheya komhosha ukuze abambe isandla semimoya; ayowelula ngaphesheya kwalasha ukuze axhawulane nombuso waseRoma; futhi ngaphansi kwethonya lolu bumbano oluphindwe kathathu, leli zwe liyolandela ezinyathelweni zaseRoma ekunyatheliseni amalungelo kanembeza.”

“Njengoba ukusebenzelana nemimoya kulingisa ngokuseduze kakhudlwana ubuKristu bokuzisholo bezinsuku zanamuhla, kunamandla amakhulu okukhohlisa nokubamba abantu ngogibe. USathane uqobo lwakhe uguquliwe, ngokohlelo lwesimanje lwezinto. Uyovela esimweni sengwezi yokukhanya. Ngomsebenzi wokusebenzelana nemimoya, kuyokwenziwa izimangaliso, abagulayo bayophulukiswa, futhi kuyokwenziwa izimanga eziningi ezingenakuphikwa. Futhi njengoba imimoya iyakuzisholo ukukholwa eBhayibhelini, futhi

ibonakalise inhlonipho ezikhungweni zebandla, umsebenzi wayo uyokwamukelwa njengokubonakaliswa kwamandla kaNkulunkulu.”

“Umugqa wokwehlukana phakathi kwalabo abathi bangamaKristu nabangamesabi uNkulunkulu manje awusabonakali kalula. Amalungu ebandla athanda lokho okuthandwa ngumhlaba futhi akulungele ukuzihlanganisa nawo, futhi uSathane uzimisele ukubahlanganisa babe ngumzimba munye, ngaleyo ndlela aqinise udaba lwakhe ngokukhukhulela bonke emikhakheni yemimoya. AmaPapist, aziqhayisa ngezimangaliso njengophawu oluqinisekileyo lwebandla leqiniso, ayokhohliswa kalula yila mandla enza izimangaliso; kanti namaProthestani, eselahle isihlangu seqiniso, nawo ayodukiswa. AmaPapist, amaProthestani, nabasemhlabeni ngokufanayo bayokwamukela isimo sokumesaba uNkulunkulu ngaphandle kwamandla ako, futhi bayobona kulo mzimba omunye inhlangano enkulu yokuphendula umhlaba nokwethulwa kwenkulungwane yeminyaka osekunesikhathi eside ilindelwe.”

“Ngokusebenzisa ukuthakatha kwemimoya, uSathane ubonakala njengomhlomuli wesintu, ephulukisa izifo zabantu, futhi ethi uletha uhlelo olusha noluphakeme ngokwengeziwe lokukholwa kwenkolo; kodwa ngesikhathi esifanayo usebenza njengombhubhisi. Izilingo zakhe ziholela izixuku ekubhujisweni. Ukungazithibi kususa ubukhosi bengqondo; ukuxhaphaza inkanuko yenyama, ukuxabana, nokuchithwa kwegazi kulandela emva kwalokho. USathane uyayithokozela impi, ngoba ivusa izinkanuko ezimbi kakhulu zomphefumulo bese ihudulela ebuphakadeni izisulu zayo zicwile ebubini nasegazini. Inhloso yakhe ukuvusa izizwe ukuba zilwe zodwa zodwa, ngoba ngaleyo ndlela angaphambukisa izingqondo zabantu emsebenzini wokulungiselela ukuma ngosuku lukaNkulunkulu.” The Great Controversy, 588, 589.

USathane ubonakala efeza isenzo sakhe esiyisicoco emthethweni weSonto, hhayi ngaphambi kwalokho. Kungemva kokuba i-United States ikhulume njengodrako evesini leshumi nanye, esahlukweni seshumi nantathu sencwadi yeSambulo, lapho evesini leshumi nantathu uSathane abonakala ebizela umlilo ukuba wehle uvela ezulwini. Lokhu futhi yilokho uDade White akukhombayo.

“Ngesimemezelo esiphoqelela ukumiswa kobuPapa ngokwephula umthetho kaNkulunkulu, isizwe sethu siyokwehlukana ngokuphelele nokulunga. Lapho ubuProthestani buyolulela isandla saso ngaphesheya kwegebe ukuze bubambe isandla samandla aseRoma, lapho buyofinyelela ngaphesheya kwalasha ukuze buhlanganyele izandla neMimoya, lapho, ngaphansi kwethonya lale nhlangano ephindwe kathathu, izwe lethu liyophika zonke izimiso zoMthethosisekelo walo njengohulumeni wobuProthestani nowombuso wabantu, futhi liyokwenza amalungiselelo okusakazwa kwamanga nobuqili bobuPapa, khona-ke singazi ukuthi isikhathi sesifikile sokusebenza okumangalisayo kukaSathane nokuthi ukuphela sekusondele.” Testimonies, volume 5, 451.

Ngaphambi komthetho weSonto, ngesikhathi sokuvivinywa somfanekiso wesilo, okuyisikhathi futhi sokubekwa uphawu kwabayiikhulu namashumi amane nane ezinkulungwane, okuyisikhathi futhi lapho umphumela wayo yonke imibono uvela khona, kuyobonakaliswa isenzakalo samandla kadrako esimela isimangaliso sokuphulukisa samanga. Encwadini yeSambulo, isifebe saseBabiloni

sikhonjwa njengesikhohlisa zonke izizwe.

Nokukhanya lwesibani alusayikukhanya neze kuwe; nezwi lomyeni nelomlobokazi alisayikuzwakala neze kuwe; ngokuba abathengisi bakho babeyizikhulu zomhlaba; ngokuba ngezangoma zakho zonke izizwe zadukiswa. IsAmbulo 18:23.

Igama elithi “sorceries” liyigama lesiGreki elithi “pharmakeia” elisho umuthi, noma ikhemisi. Leli gama lisuselwa egameni lesiGreki elithi G5332, elisho (isidakamizwa, okungukuthi, umxube wokuphuza onikeza umthakathi amandla); umthengisi wezidakamizwa noma usokhemisi noma umgibeli wobuthi. Ezinsukwini zokugcina eziholela emthethweni weSonto, indaba ezoba neqhaza ekwakheni isimo sokwehlukana esiyodluliselwa kumongameli wesishiyagalombili nowokugcina, iyoba umsebenzi wemboni yezokwelapha ngemithi, njengoba umelelwe ngu-Anthony Fauci, kanye negciwane laseShayina.

UFauci neChina bobabili bangabameleli bamandla kadrako, futhi iminwe kaFauci ingalandelwa ibuyele emuva kuze kufike ekusungulweni kwegciwane le-HIV. Ukulawulwa kwabantu, njengoba kumelwe abantu abanjengesigwili uBill Gates, kuyisici esabonakaliswa emzamweni kaFaro wokubhubhisa izinsana ngesikhathi sikaMose, nasemizamweni kaHerode yokwenza okufanayo ngesikhathi sikaKristu. Ingxenye yesigamu sabantu yakhohliswa yigciwane laseChina, futhi kusabonakala abantu abagqoka izifonyo, ezingavimbeli lutho kunoma yiliphi igciwane.

Sizoqhubeka nalesi sifundo esihlokweni esilandelayo.

“USathane futhi usebenza ngezinto zemvelo ukuze abuthele isivuno sakhe semiphefumulo engalungiselelwanga. Uye wafunda izimfihlo zezinqolobane zokuhlola zemvelo, futhi usebenzisa wonke amandla akhe ukulawula izakhi zemvelo ngangokuthi uNkulunkulu evuma. Lapho evunyelwa ukuhlupha uJobe, kwashesha kanjani ukukhukhulwa imihlambi nezinkomo, izinceku, izindlu, nabantwana, inhlupho ilandelana nenye sengathi kungomzuzwana. NguNkulunkulu ovikela izidalwa zaKhe futhi azibiyele emandleni ombhubhisi. Kodwa izwe lobuKristu liye labonisa ukwedelela umthetho kaJehova; futhi iNkosi iyokwenza khona kanye lokho ememezele ukuthi iyokwenza—iyohoxisa izibusiso zaYo emhlabeni futhi isuse ukunakekela kwaYo okuvikelayo kulabo abahlubuka emthethweni waYo nasekufundiseni kwaYo futhi baphoqelela nabanye ukuba benze okufanayo. USathane ulawula bonke labo uNkulunkulu angabagadi ngokukhethekile. Uyokwamukela futhi aphumelelise abanye ukuze aqhubekisele phambili amacebo akhe, futhi uyoletha inhlupho kwabanye, ahole abantu ekukholweni ukuthi nguNkulunkulu obahluphayo.”

“Ebonakala kubantwana babantu njengodokotela omkhulu okwazi ukuphulukisa zonke izifo zabo, uyoletha ukugula nenhlekelele, kuze kube yilapho imizi enabantu abanengi isiphenduke incithakalo nencithakalo enkulu. Namanje usasebenza. Ezingozeni nasezinhlekeleleni olwandle nasemhlabeni, emililweni emikhulu, ezivunguvungwini ezinamandla nasezichotho ezesabekayo, eziphephweni, ezikhukhuleni, ezivunguvungwini ezinamandla, emagagasini amakhulu olwandle, nasekuzamazameni komhlaba, kuzo zonke izindawo nangamafomu ayinkulungwane, uSathane usebenzisa amandla akhe. Ubhubhisa isivuno esesivuthwa, bese kulandela indlala nosizi. Ufafaza emoyeni ubuthi obubulalayo, futhi izinkulungwane zibhubha ngesifo esiwumashayabhuqe. Lezi zijeziso ziyoba zivame ngokwengeziwe futhi zibe zimbi

ngokwengeziwe. Ukubhujiswa kuyokwehlela kokubili umuntu nesilwane. ‘Umhlaba uyakhala, uyabuna,’ ‘abantu abazidlayo ... bayaphela amandla. Nomhlaba ungcolisiwe ngaphansi kwabakhileyo kuwo; ngoba bephule imithetho, baguqule isimiso, baphule isivumelwano esiphakade.’ Isaya 24:4, 5.”

“Khona-ke umkhohlisi omkhulu uyakukholisa abantu ukuthi labo abakhonza uNkulunkulu yibona ababangela lobu bubi. Isigaba esivuse ukungathokozi kweZulu siyakubeka zonke izinkathazo zaso phezu kwalabo okulalela kwabo imiyalo kaNkulunkulu kuyisikhuzo esiqhubekayo kwabephula umthetho. Kuyakumenyezelwa ukuthi abantu bayamona uNkulunkulu ngokwephula isabatha leSonto; ukuthi lesi sono silethe izinhlekelele ezingayikuyeka kuze kube yilapho ukugcinwa kweSonto sekuphoqeletwa ngokuqinile; nokuthi labo abethula izimangalo zomthetho wesine, ngaleyo ndlela bechitha ukuhlonishwa kweSonto, bangabaphazamisi babantu, bevimbela ukubuyiselwa kwabo emseni wobuNkulunkulu nasekuchumeni kwezinto zesikhashana. Kanjalo ukumangalelwa okwabekwa endulo encekwini kaNkulunkulu kuyakuphindwa, futhi ngezizathu ezicatshangelwa njengezimiswe kahle ngendlela efanayo: ‘Kwathi u-Ahabi embona u-Eliya, u-Ahabi wathi kuye, Unguwe na lo ohlupha u-Israyeli na? Wasephendula wathi, Angihluphanga u-Israyeli; kodwa wena, nendlu kayihlo, ngokuba nilahlile imiyalo kaJehova, wena walandela oBali.’” 1 AmaKhosi 18:17, 18. Njengoba ulaka lwabantu luyakuvuswa yizinsolo zamanga, bayakuthatha indlela maqondana nezithunywa zikaNkulunkulu efana kakhulu naleyo u-Israyeli oyisihlubuki ayithatha maqondana no-Eliya.

“Amandla okwenza izimangaliso abonakaliswa ngokusebenzisa imimoya ayosebenzisa ithonya lawo ngokumelene nalabo abakhetha ukulalela uNkulunkulu kunabantu. Imiyalezo evela emimoyeni iyomemezela ukuthi uNkulunkulu ubathumile ukuba baqinisekise labo abala iSonto ukuthi bayaphambuka, iqinisa ngokuthi imithetho yezwe kufanele ilalelwe njengomthetho kaNkulunkulu. Bayokhala ngobubi obukhulu obusemhlabeni, basekela nobufakazi babafundisi benkolo bokuthi isimo eshlele phansi sokuziphatha sidalwa ukungcweliswa kweSonto. Kuyoba kukhulu ukuthukuthela okuvuselwa bonke abenqaba ukwamukela ubufakazi babo.” The Great Controversy, 589, 590.